How To Be Kind To Your PARENTS

By Ibraahim Ibn Saaleh al-Mahmoud

Table of Contents

Intoduction

Praise be to Allah Who has associated the rights of one' parents with His worship; He ﷻ says, **❬Worship Allah and join none with Him in worship, and show kindness to parents❭**[1], and **❬your Lord has decreed that you worship none but Him, and that you show kindness to parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but speak to them a gracious word. And lower unto them the wing of submission through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was little❭**[2]

May peace and blessings be upon our Prophet, Muhammad ﷺ, who said: "Let him be humbled into dust; let him be humbled into dust. It was said: "Allah's Messenger, who is he?" He ﷺ said: "He who sees either or both of his parents during their old age, yet does not enter Paradise."[3]

Brother and sister in Islam, I am very pleased to write this booklet, which aims at creating a cohesive, solid and unified Muslim family, living by respect and love, with spiritual tranquility and happiness. There is no doubt that kindness to one's parents is one of the most obligatory duties upon every Muslim, man or woman, which both pleases Allah ﷻ and brings happiness to every Muslim, in this world and the Hereafter.

---

[1] An-Nisa': 36
[2] Al-Isra': 23-24.
[3] Sahih Muslim, on the authority of Abu Hurairah ؓ.

However, should we look at Muslims' lives we would become disappointed and distressed; many parents complain about their children's disobedience to them and of their mistreatment. Most of their sons do not give them their rights, but prefer their wives and friends to their mothers and fathers. If one of them were asked by his mother to take her to a hospital or to visit a relative, he would shout, raise his voice and start swearing.

On the contrary, should his wife ask him to take her to the market, or to unimportant place, he would only be too glad to do so, without any objection nor disapproval.

Likewise, if a father asks his own son to buy something for the house, he would start shouting and swearing; but if one of his friends had asked him to drive him to another town, even at the expense of his parents, he would accept this with pleasure. Worse than this; some of the children even reach the point where they start abusing their parents, looking down on them or even beating them, and then eventually take them to an old people's home. We seek refuge with Allah from this.

Shaikh Ibrahim Ibn Atiq told us in the Shaikh al-Islam Mosque, in Riyadh, about a very sad story. Shaikh Ibn Atiq said: "A good father was severely beaten by his son, to the point that the marks of the whip were still apparent on the father's body; I saw them remain on various parts of the father's body!"

Similarly, girls can also treat their mothers with contempt and cruelty; they shout at them, abuse them with bad language and ignore their orders, considering that as freedom and modernity.

In order to tackle this serious problem, I have written this booklet, "How to be Kind to your Parents". I ask Allah ﷻ to guide us to the Right Path and let us become kind to our parents and make them happy. Allah ﷻ is the Only Guide, and may Peace and Blessings be upon our Prophet, Muhammad ﷺ.

Fear of Disobeying One's Parents

Because of the widespread problem of disobedience to one's parents, I shall mention some of the verses, Hadith and sayings of some scholars, which deal with the fear of disobeying one's parents.

Allah ﷻ says, ❬**and your Lord has decreed that you worship none but Him, and that you show kindness to parents. If one of them or both of them to attain old age in your life, say not to them a word of disrespect, nor shout at them, but speak to them a gracious word. And lower unto them the wing of submission through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was little**❭[4]. Shaikh Abdur Rahman as-Sa'di, may Allah have Mercy on him, [5] said: "After Allah ﷻ has forbidden us to associate other partners in worship with Him, He ﷻ orders us to Unify Him, in worship, (*Tawheed*). For Allah ﷻ says, ❬**and your Lord has decreed**❭, that is, He ﷻ has decreed for us in our religion (Islam), ❬**that you worship none but Him**❭, that is, no one on this earth or heavens, alive nor dead, should be worshipped, except Allah. He ﷻ is the only One worthy of worship, He ﷻ has Perfect Attributes. Unlike any of His creatures, He ﷻ is the Provider, the Protector from disasters, the Creator, the Manager of all affairs; He has Power over everybody and everything.

[4] Al-Isra': 23-24.
[5] Shaikh abdur –Rahman as-Sa'di, "*Tayseer al-Karim ar-Rahman Fi Tafseer Kalaam al-Mannaan*".

Then, Allah ﷻ mentions the rights due to one's parents. He ﷻ says, ❬**and that you show kindness to parents**❭, that is, shower on your parents kindness, affection and piety, both in words and deeds. They are the cause of your existence, and their rights are binding upon you! Parents' love and kindness were showered on the child when he was helpless, so could the child do anything less than to bestow similar tender care on the parents, ❬**if one of them or both of them attain old age in your life**❭? That is, if they should reach old age, their health would become poor and they would be helpless, and so need your kindness and care, so, ❬**say not to them a word of disrespect**❭, that is, do not treat them with harm.

❬**Nor shout at them**❭, by swearing at them or using bad language, ❬**but speak to them a gracious word**❭, by using words that they like, and by being gentle and kind when talking to them, because that will make them happy and cheerful. ❬**And lower unto them the wing of submission through mercy**❭, that is, one must approach his/her parents with gentle humility and mercy, seeking Allah's reward, not out of fear for them, nor to gain any benefits from them. And ❬**say: "My Lord! Bestow on them Your Mercy**❭, that is, invoke Allah ﷻ to shower His Mercy on them, both while they are alive and after their death, as a compensation for looking after us when we were little.

Accordingly, the more care a child gets from his/her parents, the more rights they deserve. Also, whoever looks after and cares for a child in regard to his/her livelihood and religion, other than his or her parents, would have a right over him/her when that child grows up.

Allah ﷻ says, ❬**and We have enjoined on man (to be dutiful and good) to his parents. His mother bore him**

in weakness and hardship upon weakness and hardship, and his weaning is for two years, give thanks to Me and to your parents; unto Me is the final destination. But if they strive with you to make you join in worship with Me others, that of which you have no knowledge, then obey them not, but behave with them, in the world, kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do❵[6].

Shaikh Abdur Rahman as-Sa'di said: "The verse, **❴and We have enjoined on man❵**, means that Allah ﷻ has entrusted us with something which we will be asked about. This thing is **❴parents❵** and then Allah says, **❴give thanks to Me❵**, that is, worship Me Alone, fulfil My duties that I (Allah) have ordered you to do and do not commit unlawful sins; **❴and to your parents❵**, means: Be kind to your parents, shower on them love, affection and piety, both in words and deeds, treat them with tender humility, provide for them and never harm them verbally nor physically. Allah ﷻ reminds us that, **❴unto Me is the final destination❵**, that is, we shall return to Allah on the Day of Judgement and will be asked about the trust enjoined on us. If we fulfil our duties well, we will be rewarded, but if we fail to do so, we will be severely punished.

Then, Allah ﷻ mentions the reason why we should be kind to our parents, when He ﷻ says, **❴His mother bore him in weakness and hardship upon weakness and hardship❵**, that is, the mother bore constant suffering; in pain and hardship from the first moment she felt the child moving

[6] Luqmaan: 14-15

in her womb to the worst pangs during the time of delivery. And **❴his weaning is for two years❵**, that is, during these two years the mother breast-feeds her child and looks after him/her. So, after all the years of suffering, hardship, love and care, could we not, at least, compensate our mothers for what they have done for us and pay them back their rights?"

The Prophet ﷺ said: "Allah has forbidden you to be undutiful to your mothers, to withhold (what you should give) or demand (what you do not deserve), and to bury your daughters alive. And Allah has disliked that you talk too much about others, ask too many questions (in religion), or waste your property."[7]

The Prophet ﷺ said: "Should I inform you of the greatest of all major sins?" They said, "Yes, O Allah's Messenger!" He ﷺ said, "To join others in worship with Allah and to be undutiful to one's parents." The Prophet ﷺ then sat up, after he had been reclining (on a pillow), and said, "And I warn you against bearing false witness," and he kept on repeating that warning till we thought he would never stop."[8]

The Prophet ﷺ said: "The greatest sins are: to join partners in worship with Allah, to be undutiful or unkind to one's parents, to kill a soul which Allah has forbidden to kill and to bear false witness."[9]

[7] Sahih al-Bukhari, reported by al-Mughira.
[8] Sahih al-Bukhari, reported by Abu Bakra.
[9] Sahih al-Bukhari, reported by Anas Ibn Malik.

The Prophet ﷺ said: "Allah curses whoever curses his/her parents…"[10]

The Prophet ﷺ said: "He who mentions the favours he has done, he who is disobedient to parents, and he who is addicted to wine will not enter Paradise."[11]

The Prophet ﷺ said: "There are three people to whom Allah will not look at on the Day of Judgement: One who is disobedient to one's parents, a woman who imitates and dresses up like a man and a cuckold who agrees to his womenfolk's adultery. And there are three people to whom Allah has forbidden Paradise: One who is disobedient to his/her parents, one who is addicted to wine, and one who mentions the favours he has done."[12]

The Prophet ﷺ said: "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allah's Messenger! How does a man curse his parents?" The Prophet ﷺ said, "One man abuses the father of another man and the latter abuses the father of the former and abuses his mother."[13]

Ibn Abbas ﷺ said: "There are three verses in the Qur'an which are associated with three things, and none is accepted if the other is missing. The first one: Allah ﷻ says, **﴾obey Allah and obey the Messenger﴿**; so whoever obeys Allah ﷻ but disobeys the Messenger ﷺ, his obedience to Allah will not be accepted. The second one:

[10] Sahih al-Bukhari, reported by Abdullah Ibn Amr.
[11] Reported by an-Nisa'i', Tirmidhi, Darami and Albani classifies it as Sahih.
[12] This Hadith is reported by an-Nisa'i' abd al-Bazzaar.
[13] This Hadith is reported by al-Bukhari, Muslim and others.

Allah ﷻ says, **﴾Offer *Salaat* and give *Zakaat*﴿**, so whoever offers *Salaat*, but refuses to give *Zakaat*, Allah will not accept from him. The third one: Allah ﷻ says, **﴾give thanks to Me and to your parents﴿**, so whoever gives thanks to Allah and does not give it to his parents, Allah will not accept that from him. Therefore, the Prophet ﷺ said: 'If your parents are pleased with you, Allah too will be pleased with you, and if your parents are displeased with you, Allah too will be displeased with you.'"[14]

Kaab al-Ahbaar was asked: "What does it mean to be disobedient to one's parents?" He said: "When his father or mother asks him to keep a promise, he does not fulfil it; when they order him to do something, he disobeys their order; when they ask him something, he refuses to give it to them; and when they trust him with something, he betrays them."[15]

Ibn Omar ﷺ said: "The parents' crying is considered part of disobedience to them and is one of the major sins."[16]

[14] Ad-Dahabi, "The Book of *Al-Kaba'ir*."
[15] Ad-Dahabi, "The Book of *Al-Kaba'ir*."
[16] Al-Bukhari, "*Al-Adab al-Mufrad*", 1/103.

Ingratitude and Denial

Allah ﷻ says, **⟨Worship Allah and join none with Him in worship, and show kindness to parents⟩**[17].

Allah ﷻ has ordered us to worship Him alone and not to associate with Him anything in worship; then, He ﷻ has ordered us to be kind to our parents. However, if one looks at the way many Muslims treat their parents, one would be both surprised and shocked; the parents' rights are neglected, their disobedience has become rampant, and the notion of showing them kindness and care has been distorted.

It is really shameful and painful to see parents confronted with their son's ingratitude. They would expect to be shown kindness and care; hoping for him to show them gratitude because of their kinship. But, he has forgotten that he was once helpless and weak as a child and has become arrogant about his youthfulness and level of education. So he even condescends them, feeling superior to them because of his high position in society. He ignores them, abuses them with bad language, swears at them and even beats them, sometimes. His parents wish him good life but he wishes them death. All this abuse and mental damage lead them to wish they had never given birth to him and that they were sterile.

This ungrateful wretch has ignored his parents at the time when they most need him; he shows kindness to his friends but treats his parents with rudeness and negligence;

[17] An-Nisa': 36.

he cannot wait for their death, and feels ashamed of their existence. He forgets that if he treats his parents with kindness, his own children will do the same to him; but if he disobeys them, his own children will also disobey him. There will come a time when he will be in dire need of his own children's kindness and care, but they will treat him in the same way he treated his parents before. [18]

The Prophet ﷺ said: "Allah delays all sins, by His Will, except the disobedience of parents, He punishes the one who is undutiful to his parents even before his death."[19]

These are some cases of ingratitude and denial, we ask Allah ﷻ for His Protection and Safety:

The First Case[20]

This is about an old weak woman, aged 84 years who lives in an old people's home called "*Ribaat ash-Shakireen*", a charitable home for those who have nobody to look after them. The story of this old woman represents one of the worst cases of disobedience to parents. This old woman is not cut off of ties, but has fulfilled her role in life as a mother before reaching this age.

The narrator of the story has said:

[18] From the book "*Tawjihaat wa dhikra*"", by Shaikh Saalih Ibn Hamid.

[19] Al-Hakim transmitted this Hadith and said that its chain of narration is Sahih; adh-Dhahabi agreed to al-Hakim's classification and at-Tabarani narrated it in "*Al-Kabir*".

[20] *An-Nadwah* newspaper, Issue 9966.

"I went with my friend to that home, "*Ribaat ash-Shakireen*" and saw that old woman. She told us that she had three children. However, when we asked her about them, she started crying and said, raising her hands high, 'May Allah forgive them and grant them success.' We asked her about her husband and family. She said: "My husband died 16 years ago and nothing is left for me in this world, after Allah ﷻ, except my four children. They have done well in their lives. The oldest one is a university teacher, one is an engineer and one is an officer in the army. As for my daughter, she is a doctor and she got married and left the country with her husband."

We asked her: "Why do you have to live in this home ("*Ribaat ash-Shakireen*") since you still have your children?" She replied, in a painful and sad voice, that they did not want her in their lives. They neglected her and abandoned her after their father had died. They rarely asked about her; and if it were not for the "*Ribaat ash-Shakireen*" home and some benevolent people, she could have ended up in the street.

Despite all the suffering, pain and ingratitude inflicted on her by her own children, she always wishes them well and asks Allah to grant them success in their lives. She was maltreated and neglected but still thanks Allah. However, she said that she missed her children very much and wanted to see them before she died. She added: "I do not wish them any harm, but Allah is Wise; He ﷻ will deal with them justly in this world. I also miss my grandchildren and they should not prevent me from seeing them."

This old woman was taken to hospital later because of a pain in her chest. After the diagnosis, the doctor found that

she was suffering from a clot in her heart. And even now, she is still calling her children to visit her so that she may give them her blessing before she dies.

The Second Case[21]

This is about one of those influenced by the Western civilization. He went to the West to finish his studies, but returned to his native country as a different person. His nature changed; his bahaviour and morals were corrupted. He treated his parents with ingratitude and rejection.

His father was happy to welcome him back home. One day he invited his friends to his father's home. His father welcomed them and treated them well; he brought drinks and food while his son was laughing and talking to his friends. When his father went to the kitchen to get more drinks, one of the guests asked the son: 'Who is that man who welcomed us and brought drinks to us?' The son answered: 'He is a servant working in our house'.

The Third Case [22]

This is about a very rich man, living in Basra (Iraq), who was always hoping to have a son. He was overjoyed when his wife gave birth to a baby boy. He looked after him and cared for him more than anything else in the world, until he became a strong young man. Unfortunately, one day the old man was stabbed in the back and so called on his son

---

[21] Shaikh Abdul Aziz as-Salmaan, "*Mawaarid adh-Dham'aan*".
[22] Ibid.

for help, but was surprised to see that it was his own son who had actually stabbed him. And in painful agony, the old man said: 'I testify that none has the right to be worshipped but Allah Alone, having no partners, and I testify that Muhammad is His Slave and Messenger; I ask Allah's forgiveness, Allah was right!'

The old man pronounced the *Shahadatayn* in order to meet Allah ﷻ with sincere Faith, and asked Allah's forgiveness because Allah ﷻ had warned him to beware of his son, though he had not; so his saying, 'Allah was right', referred to Allah's verse, ❴O you who believe! Verily, among your wives and your children there are enemies for you, therefore beware of them❵[23].

The Fourth Case[24]

A social worker in an old people's home in Dahraan (Saudi Arabia) said: "We had sent a letter to one of the guests' daughter to come to collect her mother. However, as soon she arrived, she started swearing at and abusing me, believing that I was the one who had written a report for her mother to leave the centre. All the people that were in the centre could hear her shouting and swearing, so some doctors tried to explain to her that the decision had been taken by a special medical committee, in vain. She left without taking her mother, who had heard everything that her daughter had said. Everybody was expecting to witness her mother's anger and exasperation, but were surprised to see her making excuses for her daughter,

[23] At-Taghabun: 14
[24] *Ukadh* newspaper, Issue: 9784.

saying, 'Forgive my daughter, she is a nice person but she is afraid of her husband.' Everyone at the hospital was saddened and touched by that incident.

From that day, I considered that old woman to be my mother. I looked after her and fulfilled her needs. However, one of her constant requests was to contact her daughter who refused to come or even answer our calls. But, to my surprise, her mother never stopped wishing her well."

Different Attitudes

The following is a conversation between a man and his mother:

The mother calls her son: 'My son, my son'.
The son: 'What! What does this old woman want?
The mother: 'I feel some pains and I want you to take me to hospital.'
The son: 'Your demands never stop, I am busy!'
The mother: 'I want you just to take me.'
The son: 'I told you I am busy, busy!'
The mother: 'Busy doing what? You are just staying at home all day.'
The son: 'Is this an investigation?'
The mother: 'No, but I am very ill.'
The son: 'Stop moaning, I will take you but make yourself ready in five minutes, otherwise I will leave you here!'
The mother: 'I will be ready in a minute.'

This is another conversation between the same man and his wife:

The wife: 'Eh, Mr.'
The husband: 'Yes, what do you want? What can I do for you?'
The wife: 'I want you to take me for a walk!'
The husband: 'As you wish, I am at your disposal.'
The wife: 'Let's go.'
The husband: 'I am waiting for you in the car, take your time.'

Brothers in Islam, unfortunately, many men prefer their wives to their mothers. They treat their wives with kindness and fulfil all their needs, but they do not care about their mothers, who gave birth to them and breast-fed them. Worse than that, some men have even beat their mothers and expel them from the house.

Shaikh Ahmed al-Qattan[25] said: "A mother came to me crying and complaining about her son's breaking of family relations. She said: 'He never listened to my complaint, nor fulfilled my needs. He listened only to his wife. His wife changed dramatically when he was absent from the home. She became violent towards me and treated me badly, day and night. As soon as my son came back, she started crying and complaining to him that I had said this and I had done that. I tried to defend myself but ended up arguing with her, so my son had no option but to slap me in the face, in front of his wife.'" There is no power and no strength, save in Allah.

Another man had abandoned his mother in order to live with his wife, in another house. Some people tried to reconcile him with his mother, but he refused. They told him, 'Fear Allah and visit your mother, Paradise is under the feet of the mothers,' but he said mockingly, 'No, paradise is under the wives' feet.' They said: 'Why did you abandon her?' He said: 'In order to discipline and teach her!'

A wife asked her husband to expel his mother from the house and build her a room in an annexed building. He did not hesitate for a second. But, when winter came, she

[25] This passage is taken from a lecture by Shaikh Ahmed al-Qattan called "*Birr al-Waalidayn*" (Kindness to parents).

could not stay in that cold room, alone. The poor mother said: 'I tried to get into the house, but all the doors were closed. I felt so cold and my health deteriorated. I thought that my son would have taken me to a hospital, but, to my surprise and shock, he took me to a social home, and has never asked about me, since that day."

Some Advice to a Disobedient Person

Do not ignore your parents' rights, nor show ingratitude towards them, nor any rudeness. Your parent's obedience is an obligation upon you, so be kind to them and never neglect them. You are seeking paradise, while it is under your mother's feet (referring to the Prophet's ﷺ Hadith). She bore you nine months, with hardship and brought you forth, with hardship; She breast-fed you, cleans your dirt and prefers you to herself. She used her lap as a bed for you, and showered you with love, care and kindness. If you fell ill, she got worried about you and passed the nights awake, by your side. She took you to the doctor and spent her money so that you could get well.

She sacrificed her life so that you could live. All these sacrifices were made, yet you still treat her with rudeness and ingratitude. When she gets old and needs you, you will expel her; you satisfy your appetite while she goes hungry; you prefer your wife and kids, yet neglect her. You become agitated by her presence and cannot wait for her death. You abandon her at a time when she most needs you. Allah ﷻ has forbidden you to disrespect her, or to show ingratitude to her. In this world, you will be punished by your own children's disobedience, and in the Hereafter, you will be distanced from the Lord of the Universe. Allah ﷻ will call you, ﴿that is because of what your hands have sent forth, and verily, Allah is not unjust to His slaves﴾[26]

[26] Adh-Dhahabi, "*Kitaab al-Kaba'ir*".

The Prophet ﷺ said: "Allah ﷻ has forbidden you to be undutiful to your mothers.."[27]

[27] Reported by Al-Bukhari and others.

You are Simply Being Paid for What You Did

Allah ﷻ says, ❬**you are only being requited for what you used to do**❭[28]

The Prophet ﷺ said: "Treat your parents with kindness and your children will treat you with kindness; be chaste and your wives will be chaste too." [29]

The Prophet ﷺ said: "Allah delays all sins (that is, does not call you to account for them), by His Will, till the Day of Judgement, except disobedience to one's parents; He punishes the one who is undutiful to his parents before his death."[30]

The Prophet ﷺ said: "Two sins are punished immediately in this world: Injustice and disobedience to one's parents." [31]

There is no doubt that whoever is undutiful to his parents, his/her children will be undutiful to him/her; and whoever shows kindness to them, his/her children will show kindness to him/her. Here are a number of stories, which confirm this:

---

[28] At-Tur: 16.
[29] Reported by at-Tabarani.
[30] Reported by al-Hakim and al-Asbahani.
[31] Reported by al-Hakim and Albani classifies it as Sahih.

Al-Asmai' said:[32] A man told me: 'I left home looking for the most undutiful person to his parents. One day, I met an old man with a rope around his neck attached to a bucket, drawing water from a well. It was very hot and even the camels could not bear the heat of that day. Behind the old man there was a young man beating him with a whip. I said: 'Fear Allah, the old man is weak and cannot bear the way you treat him, let alone your beating.' He said: 'He is my father.' I said: 'May Allah never Bless you.' The young man said: 'Shut up, this is how he used to treat his own father, and how his father used to treat his grandfather.' Then, I said to myself, 'This is the most disobedient person on earth.'"

Another story which should be taken seriously, and as a reminder **﴾for him who has a heart or gives ear while he is heedful﴿**[33]. We were told that a young man used to spend all his time playing in amusement centres. He had a pious father who often advised him and warned him not to take the wrong path, nor to follow bad company. He reminded him that Allah ﷻ never forgave unjust people. However, the more the father tried to advise his son, the more disobedient and cruel he became. One day, he insisted on his advice to his son, but was shocked when his son hit him on the face. The father swore that he would go to the *Ka'bah* and ask Allah ﷻ to avenge him. He went to *Ka'bah* and said: 'Oh Allah! People come from all over the world to visit Your House, I come to You to answer my prayers; my son is disobedient to me and I ask You to take my revenge on him. I ask You Lord to paralyze his body, You are the Majesty, You beget not, nor are You begotten.'

[32] Al-Mannawi, "*Birr al-Waalidayn*".
[33] Qaaf: 37.

No sooner had he finished his appeal to Allah than the right side of his son's body became paralyzed. We ask Allah ﷻ to protect us from disobedience, harshness of the heart, and from committing sins and evil deeds."[34]

The Prophet ﷺ said: "Three supplications are answered, without any doubt; the one of a father to his son, that of a traveller and that of one who has been wronged."[35]

[34] Shaikh Abdul Aziz as-Salmaan, "*Mawaarid adh-Dham'aan*".
[35] Reported by Imam Ahmed, Abu Dawud, at-Tirmidhi, and al-Bukhari.

Shining Examples

Brother in Islam, I have told you enough painful stories of ingratitude and cruelty, and now I am glad to tell you some of the most shining stories, outstanding attitudes and noble biographies of our ancestors. I ask Allah ﷻ to guide us to follow their footsteps and deeds.

The First Example [36]

Allah ﷻ relates to us in the Qur'an the story of His Prophet Ismail ﷺ. When his father Ibrahim ﷺ said to him, ❴ "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allah), so look what you think!" He said: "O my father! Do that which you are commanded, Insha Allah, you shall find me of the patient."❵[37]. Ismail ﷺ submitted himself to the Will of Allah and accepted his father's demand; however, Allah ﷻ honoured him and ransomed him ❴with a great sacrifice (a ram)❵[38]

The Second Example

On the authority of A'isha, the Prophet ﷺ said: "I entered Paradise and heard someone reciting, I asked: 'who is reciting?' It was said to me: 'Haritha Ibn an-Nu'maan'. The Messenger of Allah ﷺ then said: "That is because of

[36] Ahmed Aashur, "*Birr al-Waalidayn*".
[37] As-Saafaat: 102.
[38] As-Saafaat: 107.

al-Birr (Kindness), that is because of *al-Birr*." Abdur Razzaq added in his narration: "Haritha Ibn an-Nu'maan was most kind to his mother".

The Third Example[39]

On the authority of Ibn Omar ؓ, the Prophet ﷺ said: "Once three persons (from the previous nations) were traveling, and suddenly it started raining and they took shelter in a cave. But the entrance of the cave closed while they were inside. They said to each other, 'O you! Nothing can save you except the truth, so each of you should ask Allah's help by referring to any such deed as he thinks he may have done sincerely (i.e. only to gain Allah's Pleasure).' One of them said, 'O Allah, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed, so by the time I had come, they were already asleep, while my wife and children were crying with hunger. But I used not to let them (i.e. my family) drink unless my parents had drunk first. I disliked waking them up and also disliked that they should sleep without drinking, so I kept waiting (for them to wake) until it became dawn. O Allah! If You consider that I did that for fear of you, then please remove the rock.' So the rock was shifted and they could see the sky."

The Fourth Example[40]

[39] Reported by Imam al-Bukhari and Imam Muslim.
[40] Ahmed Aashur, "*Birr al-Waalidayn*", and see also Al-Mundhiri's "*At-Targheeb wat-Tarheeb*".

Abu Abdur Rahmaan said: "There was a man who was very kind to his parents. They ordered him to get married, so he obeyed them. However, one day his mother and his wife came to blows. His mother told him: 'Divorce her.' But it was not easy for him to divorce his wife, and at the same time he did not want to disobey his mother. Therefore, he went to Abu ad-Darda' ﷺ seeking advice. After recounting his story, Abu ad-Darda' ﷺ said: 'I will not order you to divorce your wife, nor to disobey your mother, but if you like I will tell you a Hadith which I have heard from the Prophet ﷺ. He ﷺ said: "Being dutiful to a parent is the best of the gates of Paradise; so if you wish, keep to the gate, or lose it." The man then said: 'You are my witness, I divorce my wife.'

The Fifth Example[41]

Al-Ma'mun said: "I have never seen anyone more kind to his father than al-Fadl Ibn Yahya'. His kindness reached the highest level when they were in prison. His father used to make *Wudu'* only with hot water. Once, on a cold night, the prison warden stopped supplying them with firewood; so when his father went to sleep, al-Fadl filled a container with water and held it close to the fire of the lamp, to heat it up. He stayed in that position, awake till dawn, so that his father could make *Wudu'* with hot water; so he went through all that out of kindness to his father."

The Sixth Example[42]

Abu Burda' Ibn Abu Musa' al-Ash'ari said: "Ibn Omar saw a Yemeni man circumambulating the *Ka'bah*, carrying his mother. The man said to him, "I am like a tame camel for her, I have carried her more than she carried me. Do you think I have paid her back, O Ibn Omar?" He replied, "No, not even for one contraction!"

The Seventh Example[43]

Ibn Awn said: "A man visited Muhammad Ibn Sireen and found him with his mother. The man asked: 'What is wrong with Muhammad Ibn Sireen, does he suffer from anything?' The guests said: 'No, but he is always like that when he sits with his mother.'

Some of Muhammad Ibn Sireen's relatives said: 'I have never seen Muhammad Ibn Sireen talking to his mother, but with humility towards her.'

The Eighth Example[44]

Abu Yazid al-Bastami, may Allah have Mercy on him, said: 'I was twenty years of age when my mother called me one night to look after her, because she was ill. I obeyed her; I put one of my hands under her head and with the other one I passed it over her body reciting *Surat al-Ikhlaas*, ﴾**Say: "He is Allah, the One.."**﴿. My hand, which was under her head, became numb. I, then, said to myself:

---

[41] Al-Mannawi, "*Birr al-Waalidayn*", and see also, "*Uyun al-Akhbaar*":3/97.

[42] Shaikh Abdul Aziz as-Salmaan, "*Mawaarid adh-Dham'aan*".

[43] Ibn al-Jawzi, "*Birr al-Waalidayn*".

[44] Ahmed Aashur, "*Birr al-Waalidayn*".

'The hand is mine but my mother's right is for Allah's Pleasure. So I endured that pain till dawn, and ever since then I was never able to move my hand again (it became paralyzed).' When Abu Yazid al-Bastami died, one of his companions saw him in his dream flying in Paradise and Glorifying Allah, the Most Merciful. He asked him: 'How did you obtain this Mercy?' Abu Yazid al-Bastami replied: 'Kindness to my mother and endurance of hardships.'

The Ninth Example[45]

Abu al-Hasan Ali Ibn al-Husein Ibn Ali Ibn Abu Talib ﷺ, who was called Zin al-A'bideen, was one of the masters of the *Ta'bi'in* (the followers of the Companions). He used to treat his mother with so much kindness and love. Once he was asked, 'You are the most kind person to his mother, yet we have never seen you eating with her, from a single dish.' He ﷺ replied: 'I am afraid that my hand would take what her eyes have already seen in the dish, and then I would have disobeyed her.'

The Tenth Example[46]

Abdullah Ibn Awn set two slaves free because once, when his mother called him, he raised his voice over hers.

[45] At-Tartushi, "*Birr al-Waalidayn*".
[46] Ibn al-Jawzi, "*Birr al-Waalidayn*".

Enticements to be kind to one's parents

Abdullah Ibn Mas'oud ﷺ said: "I asked the Prophet ﷺ: 'O Allah's Messenger! What is the best deed?' He ﷺ replied, 'To offer the prayers within their early stated fixed times.' I asked, 'What is next in goodness?' He ﷺ replied, 'To be good and dutiful to one's parents.' I further asked, 'What is next in goodness?' He ﷺ replied, 'To participate in Jihad, in Allah's cause.'" [47]

Abdullah Ibn Amru' Ibn Ala's ﷺ said: "A man came to the Prophet ﷺ and said: 'Shall I participate in *Jihad*?' The Prophet ﷺ said: 'Are your parents still alive?' The man said, 'Yes.' The Prophet ﷺ said: 'Do *Jihad* for their benefit (i.e. looking after them is your *Jihad*).'" [48]

Imam Muslim narrated: "A man came to the Prophet ﷺ and said, 'I came to you to take the oath of allegiance to you on emigration and *Jihad*, I seek the reward of Allah.' The Prophet ﷺ said: 'Are any of your parents alive?' The man said, 'Yes, both of them are still alive.' The Prophet ﷺ asked him, 'Do you seek the reward of Allah?' The man said, 'Yes', then the Prophet ﷺ said: 'Go back to your parents and be kind to them and exert yourself in their service.'"[49]

[47] Reported by al-Bukhari and Muslim.
[48] Reported by al-Bukhari and Muslim.
[49] Reported by Imam Muslim.

Talhah Ibn Mua'wiya as-Sulami ﷺ said: "I came to the Prophet ﷺ and said, 'O Messenger of Allah, I want to participate in *Jihad* in Allah's Cause.' He ﷺ asked me, 'Is your mother still alive?' I said, 'Yes'. He ﷺ then said: 'Sit by her feet, that is where Paradise is.'"[50]

On the authority of Thawban ﷺ, the Prophet ﷺ said: "Only supplication averts the decree of Allah; only kindness prolongs one's life; and a man is deprived of provision for a fault he commits."[51]

The Prophet ﷺ said: "Whoever pleases his parents in the morning will have two gates opened for him towards Paradise, and whoever pleases his parents in the afternoon will have the same; but if he pleases only one of them, he will have only one gate." The Prophet ﷺ was asked: "Even if they treat him unjustly." He ﷺ kept saying three times: "Even if they treat him unjustly!"[52]

Abu Hurairah ﷺ reported: "A man came to Allah's Messenger and said, 'O Allah's Messenger! Who is more entitled to be treated with the best companionship by me?' The Prophet ﷺ said, 'Your mother.' The man said. 'Who is next?' The Prophet ﷺ said, 'Your mother.' The man further said, 'Who is next?' The Prophet ﷺ said, 'Your mother.' The man asked, for the fourth time, 'Who is next?' The Prophet ﷺ said, 'Your father.'"[53]

[50] Reported by at-Tabarani.
[51] Reported by At-Tirmidhi, Ibn Majah, and al-Hakim; Albani classifies it as Hadith *Hasan*.
[52] Reported by al-Bukhari in "*Al-Adab al-Mufrad*".
[53] Reported by al-Bukhari and Muslim.

Abu Usayd Malik Ibn Rabi'ah as-Sa'idi ﷺ said: "While we were with the Messenger of Allah ﷺ a man of Banu Salmah came to Him and said: 'Messenger of Allah! Is there any kindness left that I can do to my parents after their death?' He ﷺ replied: 'Yes, you can invoke blessings on them, forgiveness for them, carry out their final instructions after their death, join bonds of relationship which were dependent on them, and honour their friends.'"[54]

Al-Hasan al-Basri, may Allah have Mercy on him, said: "Voluntary *Hajj* and voluntary *Jihad* is nothing as close to the kindness of parents."[55]

When his mother died, Iyaas Ibn Mua'wiya, may Allah have Mercy on him, cried. He was asked: 'Why do you cry?' He said: 'I used to have two gates open to Paradise, now one of them is closed.'[56]

Hisham Ibn Hassaan said: "I asked al-Hasan. 'I recite the Qur'an and my mother waits for me for dinner.' He said: 'Go to eat dinner with your mother and make her glad, that is better for me than a voluntary *Hajj*.'"[57]

[54] Reported by al-Bukhari in "*Al-Adab al-Mufrad*", 1/101, Ibn Majah, 2/1208 and Abu Dawud.
[55] Al-Muhalhal, "*Al-Waqt 'Amaar aw Damaar*".
[56] Ibn al-Jawzi, "*Birr al-Waalidayn*".
[57] Ibn al-Jawzi, "*Birr al-Waalidayn*".

How to be Kind to One's Parents

Ibn al-Jawsi said: "To be kind to one's parents is: To obey them when they order you to do something, unless it is something which Allah has forbidden; to give priority to their orders over voluntary acts of worship; to abstain from that which they forbid you to do; to provide for them; to serve them; to approach them with gentle humility and mercy; not to raise your voice in front of them; nor to fix your glance on them; nor to call them by their names; and to be patient with them.[58]

It is reported in Sahih al-Bukhari that Asma', daughter of Abu Bakr as-Siddiq ﷺ, said: "My mother came to me while she was a polytheist, hoping (for my favour), during the lifetime of the Prophet ﷺ. I asked the Prophet ﷺ, 'May I treat her kindly?' He ﷺ replied, 'Yes.' Ibn 'Uyaina said, 'Then Allah ﷻ revealed: **﴾Allah forbids you not to deal justly and kindly with regards to those who fought not against you because of religion, and drove you not out from your homes. Verily, Allah loves those who deal with equity﴿**[59].

Asma's mother was a disbeliever then, yet the Prophet ﷺ ordered her to welcome her and be kind to her; so what if the mother were a good, pious Muslim, would she deserve better?

However, if we were to look at many Muslims' daily lives, we would be shocked and distressed, because of their

[58] Ibn al-Jawzi, *"Birr al-Waalidayn"*.
[59] *Al-Mumtahinah: 8.*

maltreatment of their parents. One girl describes her mother as being backward and ignorant; one tells her friends that her own mother is just a servant in her home; one raises her voice to her mother's face and feels agitated at her orders; one does not like to help her mother when she calls her, and one gets annoyed if her mother asks her not to talk too much on the phone.

Worse than that, one Muslim girl abandoned her mother and never spoke to her again. Even when her mother was taken to hospital and had an operation, she did not visit her. We seek refuge with Allah. This girl should read the following story, which illustrates the kindness of a good pious Muslim. Yahya' Ibn Abu Kathir said: "When Abu Musa' al-Ash'ari and Abu A'mir came to the Prophet ﷺ to embrace Islam and pledge their lives to him ﷺ, he ﷺ said: "Why did you leave a woman in your tribe called so and so?" They said: "We left her in her household." The Prophet ﷺ said: "Allah has forgiven her!" They asked: "Why, O Messenger of Allah?" The Messenger ﷺ said: "Because she was kind to her mother." He ﷺ added: "She had an old mother; one day a warner came to her tribe and warned them that their enemy would attack them. So she carried her mother on her back and ran on a very hot day until they had reached a safe place."[60]

[60] Reported by abdur Razzaq in his "*Musannaf*", and see also Ahmed Aashur, "*Birr al-Waalidayn*".

Some Important Advice

Brothers and Sisters in Islam, strive hard to apply this advice in your life, and by Allah's Will, you will be one of those who are kind to their parents.

- Talk to your parents politely and ﴿**say not to them a word of disrespect, nor shout at them, but speak to them a gracious word**﴾.

- Obey your parents as long as they do not disobey Allah, because a creature is not to be obeyed when that would involve disobedience to the Creator.

- Be kind to your parents and never give them an angry look.

- Preserve their reputation, honour and money and never take anything from them except with their consent.

- Try always to keep them happy by serving them and buying necessary things, even if they do not ask you.

- *Consult them in your affairs and apologize to them if you feel that you have to disagree with them.*

- *Answer their calls quickly, if they call you, with a cheerful smile.*

- *Honour their friends and relatives, but never befriend their enemies during their lives or after their death.*

- Never argue with them and try always to explain to them their fault in a nice manner.

- Never raise your voice in front of them, listen to them carefully when they are talking to you, and never annoy your brothers and sisters in respect for them.

- Help your mother at home, and your father when he needs you.

- Do not travel, unless they allow you to; however, if you feel obliged to travel, apologize to them and always keep in touch with them.

- Never enter their room without their consent, especially at bedtime.

- Serve their guests and always make sure that their needs are fulfilled.

- Do not take any food in front of them, and provide food and clothes for them.

- Never lie to them, nor blame them if they do something that you do not like.

- Do not prefer your wife and children to them and seek their pleasure, because by pleasing them, you, in fact, please Allah ﷻ, and vice versa.

- Do not sit on a higher place than them, and never walk in front of them.

Some Important Advice

Brothers and Sisters in Islam, strive hard to apply this advice in your life, and by Allah's Will, you will be one of those who are kind to their parents.

- Talk to your parents politely and ﴾**say not to them a word of disrespect, nor shout at them, but speak to them a gracious word**﴿.
- Obey your parents as long as they do not disobey Allah, because a creature is not to be obeyed when that would involve disobedience to the Creator.
- Be kind to your parents and never give them an angry look.
- Preserve their reputation, honour and money and never take anything from them except with their consent.
- Try always to keep them happy by serving them and buying necessary things, even if they do not ask you.
- *Consult them in your affairs and apologize to them if you feel that you have to disagree with them.*
- *Answer their calls quickly, if they call you, with a cheerful smile.*
- Honour their friends and relatives, but never befriend their enemies during their lives or after their death.

- Never argue with them and try always to explain to them their fault in a nice manner.
- Never raise your voice in front of them, listen to them carefully when they are talking to you, and never annoy your brothers and sisters in respect for them.
- Help your mother at home, and your father when he needs you.
- Do not travel, unless they allow you to; however, if you feel obliged to travel, apologize to them and always keep in touch with them.
- Never enter their room without their consent, especially at bedtime.
- Serve their guests and always make sure that their needs are fulfilled.
- Do not take any food in front of them, and provide food and clothes for them.
- Never lie to them, nor blame them if they do something that you do not like.
- Do not prefer your wife and children to them and seek their pleasure, because by pleasing them, you, in fact, please Allah ﷻ, and vice versa.
- Do not sit on a higher place than them, and never walk in front of them.

- Do not feel arrogant about being related to your father, even if you hold a high position in society, and be careful not to show ingratitude to them nor hurt their feelings.

- Always provide for your parents and look after them, because your children will treat you in the same way you have treated your parents.

- Visit your parents, bring them gifts, and thank them for the education that they gave you, and always take examples from your children, of how hard you have suffered to raise them.

- Treat your mother with the best companionship, then your father; because Paradise is under the mothers' feet.

- Never disobey your parents, nor make them angry, otherwise you will live a miserable life in this world and the Hereafter, and your children will treat you likewise.

- Ask your parents gently if you need something, always thank them if they give it to you, and excuse them if they do not, and never insist on a matter if they refuse to give you something.

- Help your parents if you are able to earn your living, because your father has a right over you and your money.

- Your parents, your wife, your children and your brothers and sisters have rights over you, so you

should give each one of them his/her due right, and show love and kindness to all of them.

- If your parents quarrel with your wife, you should be wise and inform your wife that you are at her side if she is right, but you are forced to please your parents.

- If you disagree with your parents about a marriage choice or divorce, you should always seek guidance from *Shari'ah* Law, because it is the best solution.

- Your parents' supplications (*Du'a*) are answered, so make sure that they wish you well and that they do not invoke Allah against you.

- Talk to people kindly, because if you insult them they will insult you too; the Prophet ﷺ said: "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allah's Messenger! How does a man curse his parents?" The Prophet ﷺ said, "The man abuses the father of another man, and the latter abuses the father of the former, and abuses his mother."

- Be kind to your parents during their lives and after their death, give charity on their behalf, and make *Du'a* for them saying, "My Lord, forgive me and my parents" and "My Lord! Bestow on them Your Mercy as they did bring me up when I was little".

In the end, I would like to draw your attention, brothers and sisters, to a very important matter; a proper Islamic

education and upbringing of children, from an early age, has a major effect on their kindness towards their parents.

I ask Allah ﷻ to guide all of us to be kind to our parents and make *Du'a* for them during their lives and after their death, and may the Peace and Blessing be upon our beloved Prophet, Muhammad ﷺ, upon his Family and his Companions.

Supplementary Information with Regard to Kindness to Parents

Good treatment of parents is very pleasing to Allah and earns much merit. It has also been enjoined by the Holy Qur'an in several places and its merits described, as seem above. Also the Prophet ﷺ confirmed it in many of his sayings.

Abu Hurairah ﷺ reported that the Prophet ﷺ said: "He who believes in Allah and in the Day of Judgment, should treat his relations well."[61]

Anas ﷺ reported that the Prophet ﷺ said: "He, who desires his earnings to increase and his life to be long, should treat his relations well."[62]

Good treatment means courteous behaviour, sharing in happiness and grief, and helping them in a lawful manner, whenever required. We shall now focus on the treatment of women towards their parents.

She treats them with kindness and respect

One of the main distinguishing characteristics of a true Muslim woman is her respectful and kind treatment of her parents. Islam encourages respect towards, and kind treatment of, parents in many definitive texts of the Qur'an

[61] Reported by al-Bukhari and Muslim.
[62] Reported by al-Bukhari and Muslim.

education and upbringing of children, from an early age, has a major effect on their kindness towards their parents.

I ask Allah ﷻ to guide all of us to be kind to our parents and make *Du'a* for them during their lives and after their death, and may the Peace and Blessing be upon our beloved Prophet, Muhammad ﷺ, upon his Family and his Companions.

Supplementary Information with Regard to Kindness to Parents

Good treatment of parents is very pleasing to Allah and earns much merit. It has also been enjoined by the Holy Qur'an in several places and its merits described, as seem above. Also the Prophet ﷺ confirmed it in many of his sayings.

Abu Hurairah ؓ reported that the Prophet ﷺ said: "He who believes in Allah and in the Day of Judgment, should treat his relations well."[61]

Anas ؓ reported that the Prophet ﷺ said: "He, who desires his earnings to increase and his life to be long, should treat his relations well."[62]

Good treatment means courteous behaviour, sharing in happiness and grief, and helping them in a lawful manner, whenever required. We shall now focus on the treatment of women towards their parents.

She treats them with kindness and respect

One of the main distinguishing characteristics of a true Muslim woman is her respectful and kind treatment of her parents. Islam encourages respect towards, and kind treatment of, parents in many definitive texts of the Qur'an

[61] Reported by al-Bukhari and Muslim.
[62] Reported by al-Bukhari and Muslim.

and Sunnah; any Muslim woman who reads these texts has no choice but to adhere to their teachings and treat her parents with kindness and respect, no matter what the circumstances or the state of the relationship between the daughter and parents.

She recognizes their status and knows her duties towards them

From her reading of the Qur'an, a Muslim woman understands the high status to which Allah ﷻ has raised parents, and that it is a status which mankind has never known, except in Islam, which has placed respect for parents just one step below belief in Allah ﷻ and true worship of Him. Many *ayat* of the Qur'an describe pleasing one's parents as coming second only to pleasing Allah ﷻ, and confirm that treating parents well is the best of one's good deeds, after having faith in Allah ﷻ, **﴾Worship Allah and join none with Him in worship, and show kindness to parents﴿** (4:36).

So a Muslim woman who truly understands the teachings of her religion is kinder and more respectful towards her parents than any other woman in the world; this does not stop when she leaves the home to marry and start her own family, and has her own, independent, busy life. Her respect and kindness towards her parents are ongoing and will remain an important part of her behaviour until the end of her life, in accordance with the Qur'anic teaching, which has enjoined kind treatment of parents for life, especially when they reach old age and become incapacitated and are most in need of kind words and good care.

A Muslim woman whose heart has been illuminated with the light of Qur'anic guidance is always receptive and responsive to this divine instruction, which she reads in the *ayat* that enjoin good treatment of parents. So her kindness and respect towards them will increase, and she will be even more devoted to serving them. She will do her utmost to please them, even if she has a husband, house, children and other responsibilities of her own.

Anyone who looks into the Islamic sources, regarding the kind treatment of parents, will also find plenty of Ahadith that reinforce the message of the *ayat* quoted above, and reiterate the virtue of kindness and respect towards one's parents, as well as warning against disobedience or mistreatment of them for any reason whatsoever.

Abdullah Ibn Mas'ud ﷺ said: "I asked the Prophet ﷺ, 'Which deed is most liked by Allah ﷻ?' He ﷺ said, 'Prayer offered on time.' I asked him, 'Then what?' He ﷺ said, 'Kindness and respect towards parents.' I asked him, 'Then what?' He ﷺ said, '*Jihad* for the sake of Allah ﷻ.'"

The Prophet ﷺ, that great educator, placed kindness and respect towards parents between two of the greatest deeds in Islam: Prayer offered on time and *jihad* for the sake of Allah ﷻ. Prayer is the pillar or foundation of faith, and *jihad* is the pinnacle of Islam. What a high status the Prophet ﷺ has given to parents!

A man came to the Prophet ﷺ to make *bay'ah* and to pledge to undertake *Hijrah* and *Jihad* in the hope of receiving the reward from Allah ﷻ. The Prophet ﷺ did not rush to accept his *bay'ah*, but asked him, "Are either of your parents alive?" The man said, "Yes, both of them." The Prophet ﷺ asked, "And do you wish to receive reward

from Allah ﷻ?" The man replied, "Yes." So the kind-hearted and compassionate Prophet ﷺ told him, "Go back to your parents and keep them company, in the best possible way."

The duty to treat one's parents with kindness and respect sunk into the consciousness of the Muslims, so they hastened to treat their parents well both during their lives and after their deaths. There are many reports and Hadith that indicate this, for example the report that describes how a woman of Juhaynah came to the Prophet ﷺ and said: "My mother made a vow (*nadhr*) to perform *Hajj* but she did not perform *Hajj* before she died. May I perform *Hajj* on her behalf?" He ﷺ said, "Yes, go and perform *Hajj* on her behalf. If you knew that your mother had a debt, would you not pay it off for her? Pay off what is due to Allah ﷻ, for Allah ﷻ has more right to be paid off."

According to a report given by Imam Muslim, she asked, "She owed a month's fasting, so may I fast on her behalf?" The Prophet ﷺ said, "Fast on her behalf." She said, "She never performed *Hajj*, so may I perform *Hajj* on her behalf?" He ﷺ said, "Perform *Hajj* on her behalf."

She Is Extremely Reluctant To Disobey Her Parents

Just as a Muslim woman hastens to treat her parents with kindness and respect, she is also afraid to commit the sin of disobeying them, because she realises the enormity of this sin, which is counted as one of the major sins. She is aware of the frightening picture, which Islam paints of the one who disobeys her parents, and this stirs her conscience

and softens any hardness of heart or harsh feelings that she might be harbouring.

Islam draws a comparison between disobedience towards one's parents and the crime of associating partners with Allah ﷻ, just as it establishes a link between true faith in Allah ﷻ and respectful treatment of parents. Disobedience to one's parents is a heinous crime, which the true Muslim woman is loath to commit, for it is the greatest of major sins and the worst of errors.

Abu Bakrah Nufay' Ibn Al-Harith said: "The Messenger of Allah ﷺ asked us three times, 'Shall I tell you the greatest sins?' We said, 'Yes, O Messenger of Allah.' He ﷺ said, 'Associating partners with Allah ﷻ and disobeying one's parents.'"

Her Mother Comes First, Then Her Father

Islam has encouraged respect and kindness towards parents. Some texts deal with the mother and father separately, but taken all together, the texts enjoin a healthy balance in children's attention to their parents, so that respect to one parent will not be at the expense of the other. Some texts further confirm that the mother should be given precedence over the father.

A man came to the Prophet ﷺ and asked him, "O Messenger of Allah, who among people is most deserving of my good company?" He ﷺ said, "Your mother." The man asked, "Then who?" The Prophet ﷺ said, "Your mother." The man asked, "Then who?" The Prophet ﷺ

said, "Your mother." The man asked, "Then who?" The Prophet ﷺ said, "Then your father."

This Hadith confirms that the Prophet ﷺ gave precedence to kind treatment of one's mother over kind treatment of one's father.

More importantly, the Qur'an evokes feelings of love and respect in the heart of the child, and encourages him or her to treat parents well. It refers to the mother being given precedence because of pregnancy and breast-feeding, and the pains and trials that she suffers during these two stages, in a most gentle and compassionate way. It recognizes her noble sacrifice and great tenderness and care: **﴾and We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years, give thanks to Me and to your parents, unto Me is the final destination﴿** (Luqmaan: 14).

All of this indicates the high status to which Islam has raised the position of motherhood, and given the mother precedence over the father. At the same time, Islam has given importance to both parents, and has enjoined kindness and respect to both.

A woman may enjoy a life of ease and luxury in her husband's home, and may be kept so busy with her husband and growing children that she has little time to spare for her parents, and neglects to check on them and treat them well.

But a true Muslim woman is safe from such errors, as she reads the recommendations of the Qur'an and Sunnah

concerning parents. So she pays attention to them, constantly checking on them and hastening to treat them well, as much as her energy, time and circumstances permit, and as much as she can.

She Treats Them Kindly

The Muslim woman who has embraced the values of Islam is kind and respectful towards her parents, treating them well and choosing the best ways to speak to them and deal with them. She speaks to them with all politeness and respect, and surrounds them with all honour and care, lowering to them the wing of humility, as commanded by Allah (SWT) in the Qur'an. She never utters a word of contempt or complaint to them, no matter what the circumstances, always heeding the words of Allah ﷻ: **﴾your Lord has decreed that you worship none but Him, and that you show kindness to parents. If one of them or both of them to attain old age in your life, say not to them a word of disrespect, nor shout at them, but speak to them a gracious word. And lower unto them the wing of submission through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was little﴿** (Al-Isra': 23-24).

If one or both parents are deviating from true Islam in some way, the dutiful Muslim daughter should, in this case, approach them in a gentle and sensitive manner, so as to dissuade them from their error. She should not condemn them harshly, but should try to convince them with solid proof, sound logic, wise words and patience, until they turn to the truth in which she believes.

A Muslim woman is required to treat her parents well, even if they are disbelievers. She does not forget that she is obliged to treat them well in spite of their disbelief. Although she knows that disbelief is the worst of major sins, this does not prevent her from treating her parents well according to the uniquely tolerant *shari'ah* of Islam: **❮But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly❯** (Luqmaan: 15).

Kindness and respect towards parents is an important matter in Islam, because it springs from the strongest of human ties, the bond of a child to his or her mother and father. But this bond, great as it is, must come second to the bonds of faith. If the parents are disbelievers, and order their son or daughter to join them in their disbelief, then the child must not obey them. There is no obedience to a created being in disobeying the Creator; no other bond may supersede that of faith and belief in Allah ﷻ. However, children are still obliged to honour and take care of their parents.

A Muslim woman is kind and respectful towards her parents in all circumstances, and she spares no effort to make them happy, as much as she can and within the limits of Islam. So she checks on them from time to time, offers her services, visits them often and greets them with a cheerful smile, a loving heart, delightful gifts and words of kindness.

This is how she cares for them during their lives. After their death, she shows her love and respect by praying for them, giving charity on their behalf, and paying off

whatever debts they may owe to Allah ﷻ or to other people.

Treating parents with kindness and respect is one of the essential attitudes of Muslim men and women. This noble attitude should be ongoing and should continue, no matter how complicated life becomes, no matter how high the cost of living rises, and no matter how many burdens or responsibilities a person has.

This attitude will protect a person, man or woman, from hard-heartedness and ingratitude. What is more, it will open to them the gates of Paradise.

Therefore, one should:

1- Behave well towards your father and mother and consider this good conduct as a propitious act, which will earn Allah's Grace in this world as well as in the next. Next to Allah, man owes the greatest obligation to his parents. The greatness and value of this obligation towards one's parents may be realised from the fact that the Holy Qur'an at several points mentions the rights of parents and the rights of Allah simultaneously at one place. Furthermore, the Holy Qur'an has ordained the duty of offering thanks to the parents along with thanksgiving to the Lord.

2-Be grateful to your parents. Thanksgiving and an acknowledgement of debt and gratitude are the first duties, which a beneficiary owes to the benefactor. It is a fact that the parents are the palpable cause for our existence. Again, it is under their protection and upbringing that we grow up to an age of maturity. The extraordinary self-sacrifice, unparalleled devotion and deep affection with which they

patronize us demand that our hearts should be filled with sentiments of reverence, indebtedness, love and an acknowledgement of their magnanimity and every fibre of our heart should pulsate with feelings of gratitude to them. It is for this reason that Allah has ordained offering of gratitude to parents along with thanksgiving to Him.

3-Always try to make your parents happy. Do not say anything in opposition to their will or temperament which may displease them, especially when they are advanced in age they acquire a peevish and irritable temperament. In old age parents start making unexpected demands and begin proffering impossible claims. In this case also tolerate their behaviour in good cheer and do not say anything in anger in response to their demands, which may cause them pain and may injure their feelings. Keeping in view their delicate and sensitive nature, do not let your parents feel angry by any of your words or deeds.

Ibn Omar ﷺ narrated that the Prophet ﷺ said: "The pleasure of Allah is contained in the pleasure of the father even as His displeasure is contained in the displeasure of the father."[63]

In other words, anyone who wants to please Allah ﷻ should seek the pleasure of his father, for if the father is angry, the favour of Allah cannot be earned. The one who makes his father angry provokes the wrath of Allah.

4- Do service to your parents with heart and soul. If Allah ﷻ has afforded you the opportunity to serve your parents, it is in fact a favourable opportunity for you to earn entitlement to Paradise and to win the Pleasure of Allah.

[63] *Reported by Tirmidhi, al-Hakim and Ibn Majah.*

Good service to parents secures blessings and grace in both worlds and man obtains salvation from the calamities of this world and the next. Anas ﷺ related: "Any man who desires that his life should be prolonged and his subsistence may be increased ought to do good service to his parents and show kindness to them."[64]

It is reported in Sahih Muslim that the Prophet ﷺ said: "Let that man be disgraced, and disgraced again and let him be disgraced even more." The people enquired: "O Prophet of Allah, who is that man?" The Prophet ﷺ said: "I refer to the man who finds his parents old in age, both of them or one of them, and yet did not earn entitlement to Paradise by rendering good service to them."

5- Obey your parents with full devotion. Even if they show some intransigence, obey their will cheerfully. Keeping in view the great favours, which they have done to you, try to fulfil all their demands willingly which may be offensive to your own taste or temperament, provided, of course, they are not derogatory to the tenets of religion.

6- Consider your own goods as the property of your parents and spend your capital on them with an open hand. On one occasion a man came to the Prophet ﷺ and complained that his father took whatever goods he wanted from him. The Prophet ﷺ sent for that man's father. An old, infirm man came walking with the help of a stick. When the Prophet ﷺ interrogated him on the point, the old man submitted: "O Prophet of Allah! There was a time when I was strong and he was weak and helpless. I had money and he was empty-handed. I never forbade him then to lay his hands on anything that I possessed. Today,

[64] See: "*At-Trgheeb wat-Tarheeb*".

he is strong and healthy and I am old and infirm. He has money and I am empty-handed. He now denies me access to his goods." Upon hearing this tale of the old man, the Prophet ﷺ burst into tears and addressing the son of the old man observed: "You and your goods are the property of your father."

7- Observe special care in looking after your mother. By nature, the mother is weak and more sensitive and needs your better treatment and devotion. Moreover, her favours and sacrifices are comparatively far greater than the father. Hence religion has conceded preferential rights to the mother and has enjoined upon the believers to treat their mothers with special consideration.

8- Treat your foster mother well. Do service to her and show her respect and adoration. It is reported in the Sunan of Abu Dawud, on the authority of Abu Tufail, "I saw the Prophet ﷺ distributing flesh at *Ji'irranah*, and I was a boy in those days bearing the bone of the camel, and when a woman who came forward approach the Prophet ﷺ, he spread out his cloak for her, and she sat on it. I asked: *'Who is she?' The people said: 'She is his foster-mother.'"*

9- Remember your parents after they have passed away. Observe the following etiquette to render good service to your deceased parents:

Offer prayers continuously invoking mercy of Allah upon your dead father and mother. Abu Hurairah reported that the Prophet ﷺ said: "There are three things which continue to afford benefit to him after death, a recurring charitable act; knowledge which he has imparted to others from which people derive benefit and thirdly, pious offspring

who continue to offer prayers invoking mercy of Allah upon him."

Fulfil all the contracts and promises made by your parents and carry out their will. Your parents must have made many agreements with some people, they might have made a covenant with Allah; they might have taken a vow; they might have promised to deliver goods to someone; they might have owed a debt to somebody but were unable to discharge it before death overtook them; they might have made a will at the time of their death. Fulfil all these obligations to the extent of your means.

Show good conduct to the friends of your father and the female companions of your mother. Treat them with respect. Seek their advice just as you seek the advice of your elders and pay due regard to their opinions and advice. On one occasion, the Prophet ﷺ said: "There is no superior deed of piety than that man should do good service to the companions and friends of his father."

Show constant good treatment to the relations of your parents and entertain full respect and pay due regard to the sanctity of these connections. An indifferent and irresponsible conduct towards these relations is tantamount to treating your own parents with indifference and negligence.

10- If, Allah forbid, you have been guilty of negligence in treating your parents well or discharging your full obligations towards them during their lifetime, do not despair of Allah's Mercy. Offer prayers constantly invoking blessings of Allah ﷺ upon your deceased parents. It is possible Allah ﷺ may forgive your sin of

negligence and admit you among the ranks of the pious people.

بحمد الله تم

تفسير القرآن العظيم

TAFSĪR IBN KATHĪR

PART 9

Sūrah Al-A'raaf, ayat 88 to 206
Sūrah Al-Anfal, ayat 1 to 40

ABRIDGED BY
Sheikh Muḥammād Nasīb Ar-Rafā'ī

Al-Firdous Limited Presents, for the first time in the English language

Tafsir Ibn Kathir

Abridged by Sheikh Muhammad Nasib Ar-Rifa'i

An abridged version of the most famous collection of Tafsir (Explanation of the Qur'an) by al-Hafiz Abul Fida Ismail Ibn Kathir (701 AH) translated into the English language. This Tafsir needs no introduction. It is one of a few that deals with explaining the Qur'an by the Qur'an, the Qur'an by the Sunnah and then by the opinions of the predecessors. The original tafsir is rather elaborate and like a manual for scholars and students of knowledge. In this work, Shaykh Rifa'i has managed to retain the original meaning, the intricate details and the unique style of the original work. A long overdue translation of a classical tafsir. An essential reading for the serious students.

The Al-Firdous publication of Ibn Kathir's tafsir is unique because:

1. Sheikh Muhammad Nasib Ar-Rifa'i has taken out completely the Israeliate (stories from the Jewish sources) from his version of Ibn Kathir.
2. Every hadith has been classified in the footnotes by Sheikh Mukbil bin Hadi Al-Wadia
3. The Majority of the hadith are Sahih (correct) hadith.
4. There are endorsements by seventeen of the highest scholars in the word from various countries for the version by Shaykh Rifa'i which is why it has been chosen by Al-Firdous.
5. Sheikh Rifa'i's version of Ibn Kathir is accurate, preserving the character of the original.

The

SEERAH

of

PROPHET MUHAMMAD

(S.A.W.)

PART II

Imam Ibn Kathīr

Abridged by:

Muhammad Ali Al-Halabi Al-Athari

THE RETURN OF

HIJAAB

PART I

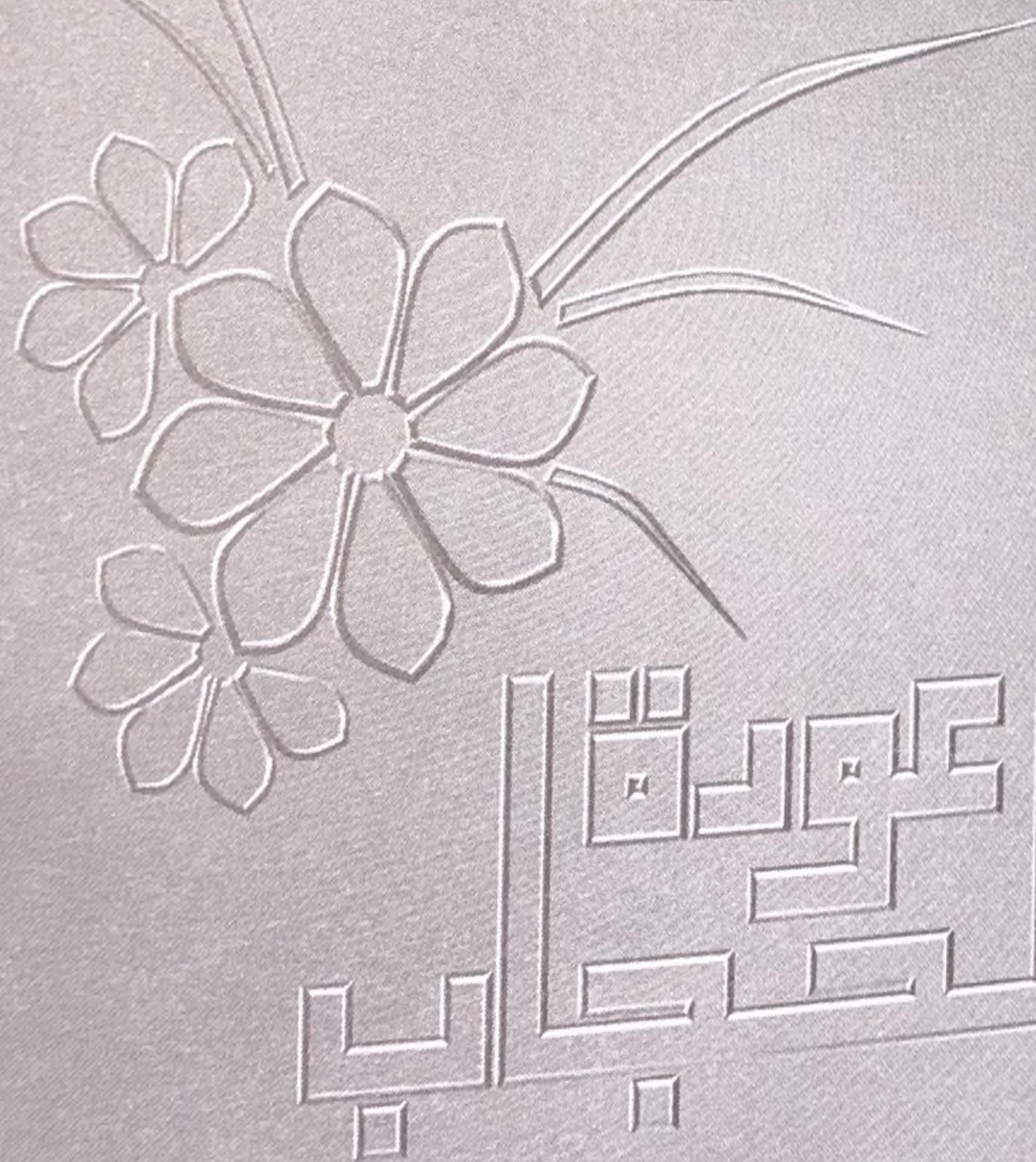


DR. MUHAMMED IBN AHMED IBN ISMAIL

THE RETURN OF

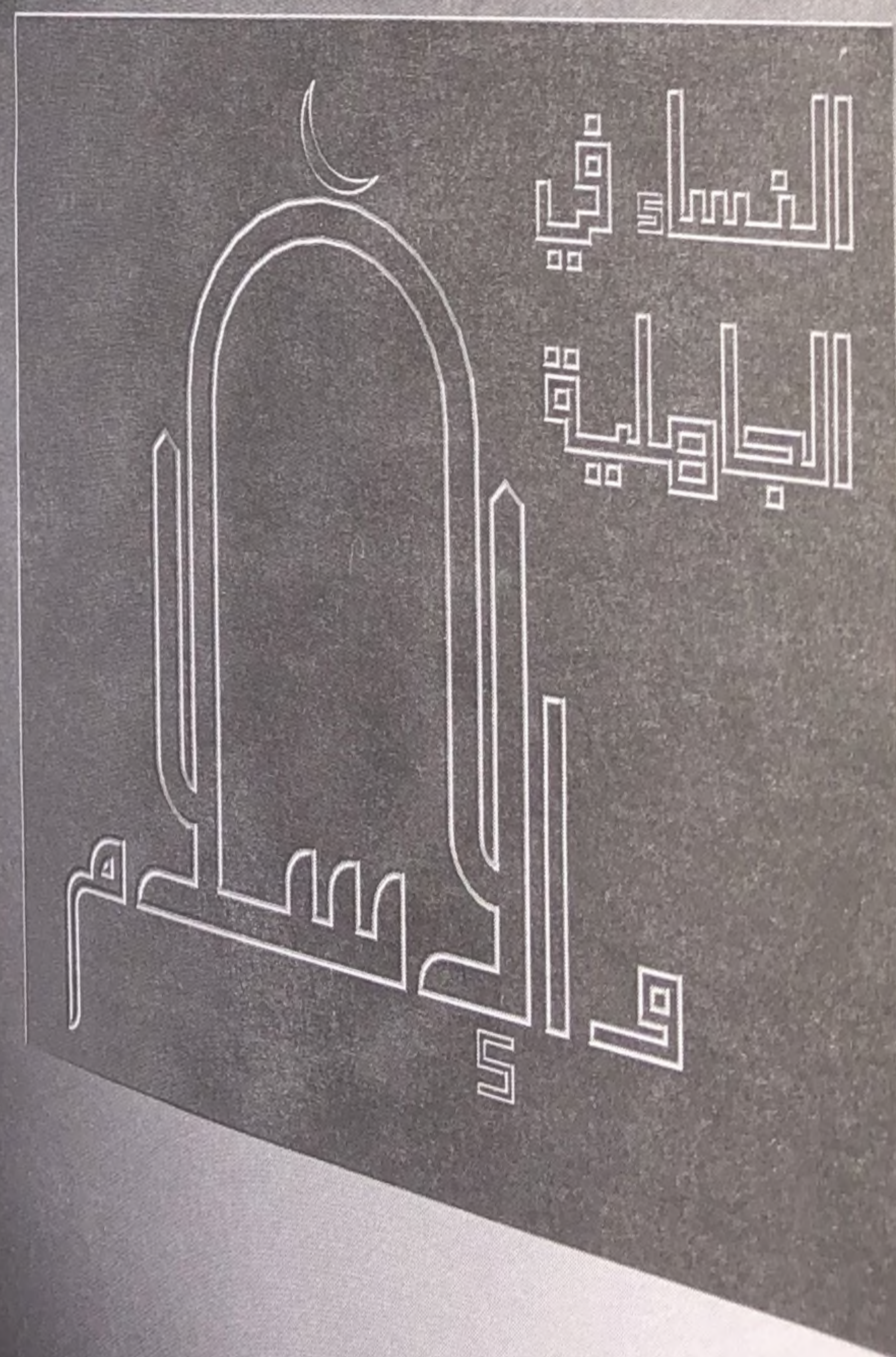
HIJAAB

PART II



DR. MUHAMMED IBN AHMED IBN ISMAIL

Women In Jahiliya & ISLAM



DR. OMAR AHMED

THE RETURN OF

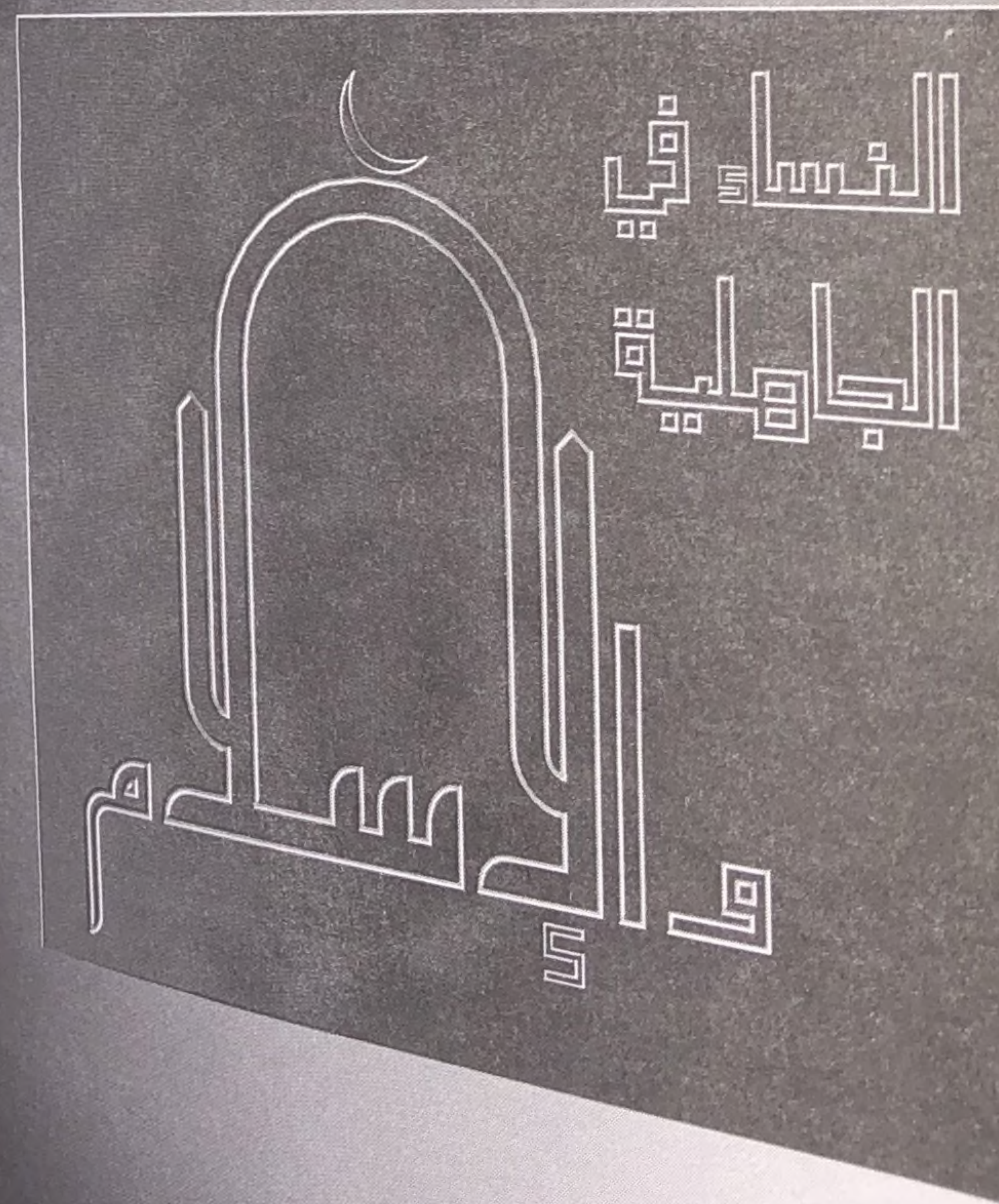
HIJAAB

PART II



DR. MUHAMMED IBN AHMED IBN ISMAIL

Women In Jahiliya & ISLAM



DR. OMAR AHMED

DAJJAL THE FALSE MESSIAH

IMAM IBN KATHEER





Al-Firdous Ltd., London